

earthquake which has visited some distant country, and by which he explains some partial shock felt near his dwelling, that so roused the superstitious fear of the cottager, also informs him of the failure of a crop in that particular country, to the great detriment of his trade, or announces the painful intelligence of the decease of a beloved son for whose welfare he has been toiling.

There are proud enthusiasts who conclude that, by advancing in knowledge and the useful arts, man will soon be able to command nature, and become independent of it. It is singular to observe how every mind paints a golden age for the future destinies of our world, and each mind colours that age with its own hues. The golden age of the philosopher is an anticipated period in which man shall be able to control all, and yet be controlled of none. But the philosopher forgets one most important element in his calculation—and that is, that in very proportion as society becomes more artificial, it becomes more reticulated, and the destinies of every one portion more connected with those of every other, and that the snapping of one link in this network may throw the whole into inextricable confusion. In short, both the regular and the contingent pervade nature, and we cannot free ourselves from the one or the other; and man, whether in his lesser or wider spheres, whether in the ruder or more civilized states of society, is made to fall in with very much the same proportion of both.

As entertaining this view of the perfection of the original constitution of all things, we see no advantage in calling in special interpositions of God acting without physical causes—always excepting the miracles employed to attest Divine revelation. Speaking of the ordinary providence of God, we believe that the fitting of the various parts of the machinery is so nice that there is no need of any interference with it". We believe

in an original disposition of all things; we believe that in this disposition there is provided an interposition of one thing in reference to another, so as to produce the individual, which God contemplates; but we are not required by philosophy nor religion to acknowledge, that there is subsequent interposition by God with the original dispositions and interpositions which he hath instituted. " This is, in fact, the great miracle of providence, that no miracles are needed to accomplish its purposes,"*

* Taylor's *Int. Hist. of Kii*